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RELIGIOUS.

From the Philadelphian.

NOTES OF A DISCOURSE,

Preached by the Rev. George Duffield, D. D. on the 17th day of March, 1776, in the Presbyterian church in Pine street, Philadelphia.

He calleth to me out of Seir; Watchman, what of the night? The watchman said, The morning cometh and also the night; If ye will inquire, inquire ye; return; come: Isaiah xxi—11, 12.

In attending to this passage of Scripture, two things are necessary.

I. To inquire into the original design of the prophet, that we may ascertain the people to whom it had a primary reference, and the circumstances or occurrences respecting them therein pointed out. And, as all Scripture was given for our information and use, and the words of my text were not left on record in vain, but that we might derive advantage from them, therefore we mean—

II. To consider the instruction conveyed in them to us.

I. When we inquire into the primary view of the prophet, and reference of the text, commentators in general, as far as we have had opportunity of consulting them, have treated our text as mariners have done the southern continent, or unexplored parts of this western world; and great have been their complaints, that no traces of history have pointed out events that might shed light on either the night or morning here mentioned Let us therefore attend to the words themselves, and borrow that aid which these sacred records may in other parts, afford us. They are entitled the *burden of Dumah*. It is most probable Dumah is put for Idumea, by a figure not unusual in scripture, as Ram for Aram, (1 Chron. ii. 9—Matt. i. 3.) and Pasdammim, 1 Chron. ii. 13. for Ephesdammim, 1 Sam. xvii. 1. This construction is favored by the mention made of Mount Seir afterwards, which was in Idumea, and from which the voice of one calling was heard. Dumah signifies *silence*, to point out the desolation which should befall that nation; that their voice should no more afterwards be heard as a nation or people by themselves, among the neighboring kingdoms.

A *burden* in prophetic language always *signifies calamity* or *distress*, as Isaiah xxi. 1. and xxii. 1. The message is therefore a message of sore calamity and deep distress to the Edomites, or inhabitants of Idumea. And this we have more than once denounced by the prophets in express terms. Isaiah xxxiv. 4: "My sword shall come down upon Idumea." Ezek. xxxv. 15: "Idumea shall be all desolate;" and xxxvi. 6—Mal. i. 4: "Whereas Edom saith we are impoverished, but we will return and build up the desolate: Thus saith the Lord of Hosts, they shall build, but I will throw down; and they shall call them the *Borders of Wickedness*, and the people against whom the Lord hath indignation for ever." This I apprehend to be the burden of Dumah, foretold in my text.

The person here represented as calling out of Seir, is most generally understood to denote such of the Edomites as were piously disposed, consulting the prophet of the true God in Israel, respecting the affairs of their nation, and what the designs of Heaven might be towards the Idumeans; and that both the *question* and *answer* have respect to the Edomites; which interpretation tortures the metaphor of a watchman, as it supposes the watchman of Israel to be executing his office very remote from his station, and walking the streets, and counting the hours of the Idumean night, which, as it would appear absurd in a natural sense, can scarce be admitted proper in a metaphorical application. It appears more natural, if, as a watchman is set up for Babylon (v. 6.) "to declare what he seeth," we admit also one for Idumea; who, discovering the ruinous state of their affairs, that Idumea was about to become totally desolate—beyond recovery, looking out for some avenue of escape, or place to flee to for safety when those desolating days should come; and considering the Jews as the chosen people of God, and most likely to afford an asylum to those who might escape, though at present themselves involved in calamitous circumstances, addresses himself to the watchmen of Judea, to know what hope there may be from that quarter, and therefore proposes the question, *What of the night?* What dismal days of utter desolation are coming upon Idumea, when she shall sink among the nations to rise no more? The sable veil of night seems also to cover Judah, and clouds and darkness to obscure her sky; but say, thou watchman of Israel, does any morning ray of hope pierce through the gloom? Have you discovered from your tower any rising prospect of approaching day from behind the heavy clouds? Or may Edom's refugees derive any comfort from any future favorable turn of affairs that may await your land and people? And it is *repeated* to denote the *earnestness* of the request. To this, Judah's watchman replies, "The morning cometh, and the night also," &c. There comes a morning, but not very suddenly: a considerable night intervenes: many troubles await the land of Judah; but they shall all terminate in the opening of a glorious day. This will not, on a close attention to the matter, be torturing the text more than when in Genesis 1st. it is said, "The evening and morning were the first day."—It is also proper thus to understand it, in order to answer the question, which does not respect a future night, but the night that then was—and how long it might endure—what hope there was, or whether any of deliverance. Neither is there any impropriety in administering the comfort of a morning to be expected, before mentioning the intervening troubles that shall continue the night for a season, before this morning comes; and in this point of light the invitation [illegible] more diligently, comes in with peculiar propriety; as the more they inquire, the more shall they be encouraged to expect the promised favor. And, in the Idumeans being urged to inquire, it is fairly implied that it is an affair which concerns them—an event in which they shall be interested, as appears also to be the case from Amos ix. 11, 12. "In that day (speaking of the morning of the restoration of the Jews) will I raise up the tabernacle of David that is fallen down, and will close up the breaches thereof, and raise up his ruins: and will build it as in the days of old, that they may possess the remnant of Edom," &c. and Mark iii. 8. "When the day star from on high" ushered in the morning of the day of salvation promised that people, numbers from Idumea joined in partaking the happiness of that morning. What particular period of the Jewish affairs the morning here mentioned refers to—whether the time of their restoration from Babylon, or the coming of Christ, or that glorious day yet expected, when the Lord shall stretch forth his hand, that memorable second time, to recover the outcasts of Israel, and bring back the children of Jacob, is what we cannot certainly determine, nor is it so necessary for us to know, as it is—

II. To attend to the instruction afforded in the words. They instruct us, *First*, That it is the duty of a people, under a night of trouble and distress, to be earnest in applying to God respecting their affairs; and *Secondly*, That such have encouragement to expect God will answer them, and, with the affliction, administer comfort to them.

Let us then consider, 1st. what is implied in inquiring here, "Watchman, what of the night?" And that such an inquiry is the incumbent duty of a people in distress, "If ye will inquire, inquire ye." 2d. The answer of encouragement; and point out some signs that promise a morning of deliverance to a people afflicted.

1. What is implied in inquiring, *What of the night?* (1.) *A generous concern for the public good.* Idumea's watchman, representing all those of the inhabitants suitably exercised in that day of trial, and every true patriot in every age, seems to have abandoned every meaner consideration; to have lost every thought of private concern for himself, or his own peculiar interests, in an ardent glow of zeal for the good of the common cause. By night, while others indulge repose, his eyes slumber not: he wakes for his country's good: his thoughts are all on this, and his busy laboring mind is consulting, planning, and inquiring *for its good*. View him, a moment, on his watch tower, on Mount Seir; his looks are the picture of deep concern; anxious care dwells seated on his brow, and painful study for his country's good has emaciated his frame—spread a solemn composure over his countenance, and hastened his age faster far than hurrying time itself could roll away his months and years. Such a patriot was good Hezekiah, who lived only to serve his country—whose days were measured by diligence for its good, and planning for its greatest benefit; and whose constitution was so enfeebled by unremitting care, that ere he had reached his fortieth year, he had sunk before the first attack of disease, had not a miracle interposed for his safety. Such was Samuel of old; and such may *thy councils*, O AMERICA! and thine *armies* ever contain!

(2.) It implies a sense of the overruling government of God, determining the affairs of men. Without this he had never called with such ardour to the watchman God had appointed to observe and declare his will. And, so *intimately* is a reverence of God connected with the discharge of *every* duty to our fellow men, as individuals or the community at large—both proceeding from the same principle within, that there never can be a proper, sincere discharge of the latter, where the former is neglected. True patriotism is founded in true religion, and where the latter is not, there is great danger of the former being bought by an adequate price, or some way blasted like the seed sown in stony ground that perished through lack of root.

(3.) A diligent attention to the use of means.—God has so determined, in the ordinary course of his Providence, that the blessings he designs to bestow, are yet to be sought after and obtained in the use of proper means. Eden itself was not to nourish Adam without dressing. The same God that fed Elijah by the brook, could have commanded the raven's to feed Jacob's family, but they must travel to Egypt for bread. Canaan was given Israel, but they must march, and fight, and toil, to subdue and possess it. Paul was assured the ship's crew should all be saved, but the mariners must stay aboard and ply their endeavors, or not a soul can be safe. And who that considers the engagedness of this earnest Edomite calling from Seir, can doubt his diligence in every measure adapted to obtain the end.

(4.) *Earnestly engaged in prayer.* In the common affairs of life, as well as in religion, we may adopt the language of the Apostle, and say, "Whether Paul plant or Apollos water, 'tis God must give the increase." This is the Psalmist's idea, Ps. cxxvii. 1. "Except the Lord build the house, they work in vain that build it." To him, therefore, with great propriety, does the pious Idumean look and ardently pray, in our text. And it will generally be found, that when God is about to bestow any remarkable favors on a person or people, he previously pours upon that person or people a spirit of earnest supplication to God for his favor.

Thus to inquire is the incumbent duty of any people, and especially when in calamitous circumstances. God has commanded it, and to his injunction has added great encouragement. Ps. l. 15: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Ps. xxxvii. 5: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." Joel ii. 32. "It shall come to pass, whosoever shall call upon the name of the Lord, shall be delivered." Prayerful inquiry, moreover, is one most probable means of obtaining deliverance from trouble. As the calamities of a people are the chastening of God for their sins, and one end designed therein is to bring them back to him from whom they have departed, so the more they are brought to a sense of their dependence on God, and engaged in returning and making their supplications to him, the greater the prospect, not only of being delivered, but of having their calamities converted into a blessing. Micah iv. 6: "And I will gather her that is driven out, and her that I have afflicted, and I'll make her that halted a remnant, and her that was cast out a strong nation." Prayer brings down the perfections of God to the assistance of those thus exercised.—Ps. xviii.—cxviii. 5, 12.

2. Let us consider the answer of encouragement. Known to God are all his ways from the beginning; and from the perfections of the Deity, we may safely assert, that all moral and natural evil will finally be rendered subservient to the consummation of the divine plan: but in what manner it surpasses the contracted powers of the feeble mind of man to determine, and rests perhaps among the mysteries of Heaven. That Gabriel himself has not explored, but waits for the finishing scene to explain the mysterious drama. Yet so it is, as day and night succeed each other in the natural, so both the civil and moral world have their nights and their days in successive interchanging periods. Since the memorable hour when Adam forsook his God, and introduced moral and its inseparable attendant, natural evil into this small province of the great Creator's kingdom, through the whole world it may be said, as of the Jews in our text, "*The morning cometh and the night also.*" And so shall it continue until night and day be blended no more; but eternal day and eternal night have their eternally separate regions, and separate inhabitants, in endless happiness and joy or everlasting horror and despair.

The particular time of the Jewish state designed by the morning and night here mentioned it may be hard to determine—it will apply with great propriety to various periods. It was at the time of the prophecy a night season of some impending distress from Sennacherib the Assyrian King. A morning of deliverance came in the destruction of Rabshakahi's army. The troubled state of affairs for a series of years before, and through the Babylonish captivity, was a season of night, and the morning came in the return under Cyrus. A long night in respect of religion through the whole of their ceremonial service;—this was still darker before the coming of *Christ;* but in him arose a bright morning. Luke i. Night came on them in the destruction of their city and Police, and has continued now 1700 years. The Prophets and the Apostle Paul, Rom. 11: 15—26, promise them a glorious morning in the latter days of the world. The Christian Church has also had *its* nights and *its* mornings; and the like has been the case with every nation in a measure. But it more especially concerns us to attend to the *improvement of this Doctrine*, both with respect to individuals and the present state of our public affairs.

From it the people of God may derive comfort, as individuals, for all their affairs are ordered by God, who is their God and to whom they have a right to go as their God, and inquire; and though they have a night there is an eternal morning in reserve. But it is full of gloom to Christless sinners. You have a night of spiritual darkness and doubts here, and an eternal night of dreadful misery awaits you very shortly.

The discourse naturally leads our thoughts off, to the state of our public affairs. It is at present a night season over this vast northern part of the Western world. God, to chastise us for our offences and for wise purposes has suffered dark clouds to envelop our sky. It becomes every one who wishes for his own or his country's good to inquire, Watchman, what of the night? Tis time for earnest prayer, joined with diligent endeavors. There is in store an answer of mercy—there is a morning in reserve, though the night may continue for some time. We have many reasons to expect a morning.

1. God has never cast off and destroyed a nation so soon, as it would be to deliver America up now to ruin. Refer to the old world * * * the Amonites, and other nations of Canaan * * * the Jews * * *.

2. This Western world appears to have been formed for that purpose, and designed by a decree of Heaven as an *asylum* for *Liberty, Civil* and *Religious*. Our forefathers, who first inhabited yonder eastern shores, fled from the iron rod and heavy hand of tyranny. 'Twas *this*, and no love of earthly gains, or prospect of temporal grandeur, urged them like Abraham of old to leave their native soil and tender connections behind, to struggle through winds and waves, to seek a peaceful retreat in a then howling wilderness, where they might rear the banner of Liberty, and dwell contented under its propitious shade, esteeming this more than all the treasures of a *British Egypt*, from whence they were driven forth. Methinks I see them on the *inhospitable* shore they were hastening to leave, and hear them adopt the sentiment of the Psalmist, 55: 6. 7; "O that I had wings like a dove, for then would I fly away and be at rest. Lo then would I wander afar off and remain in the wilderness," which allow me to give you in the expressive language of Dr. Watts, with a small variation—

> "O were I like a feathered dove,
> "And innocence had wings,
> "I'd fly and make a far remove
> "From persecuting kings."

Nor, was it the *fostering care* of *Britain* produced the rapid population of these colonies; but *the tyranny and oppression*, both *civil* and *ecclesiastical*, of that and other nations, constrained multitudes to resign every other earthly comfort, and leave their country and friends to enjoy in peace the fair possessions of *Freedom*, in this western world. 'Tis this has reared our cities and turned the wilderness so far and wide into a fruitful field. *America's* sons, comparatively very few excepted, were all *refugees:* the *chosen spirits* of various nations that *would not*, like Isachar, *bow down* between the two Burdens of *the accursed cruelty of Tyranny in church and state*. And can it be supposed that the Lord has so far forgotten to be gracious, and shut up his tender mercies in his wrath, and favoured the *arms of oppression*, as to deliver up this *asylum* to *slavery* and *bondage? Can* it be supposed that *that God who made* man *free*, and *engraved in indefeasible character the love of Liberty* in his mind, should forbid *freedom, already exiled* from Asia and Africa, and under sentence of banishment from Europe—that *He* should *forbid* her to erect her *Banners here*. and constrain her to abandon the earth? *As soon* shall he *reverse* creation, and forbid yonder sun to shine. He preserved to the Jews their cities of refuge, and *whilst Sun and Moon endure America shall remain a city of refuge for the whole earth, until she herself shall play the Tyrant, disgrace* her freedom, and *provoke her God;* and when that day shall come, if ever—*then*, and not till then, shall *she* also *fall, slain, with those who go down to the pit.*

3. *The spirit and ardent love of Liberty that has possessed these Colonies so wide and far, is a strong evidence of a morning, a bright morning hastening on.* 'Tis the same that inspired our forefather's breasts when first they left their native shores and embarked for this then howling desert. *Their mortal part* has mingled with the dead, but the *surviving spirit* has triumphed over death and the grave and descended to their sons, and 'tis *this spirit*, beating high in the vein of their offspring, that has *roused them and made them so unanimous and determined in the present struggle.* 'Tis this spirit has formed our *extensive Union*, and inspired our Councils with that magnanimity and justice which astonishes half the world. 'Tis this that has enrolled your Congresses and Conventions *in the annals of Immortal Fame.* 'Tis this spirit has enabled your dear suffering brethren in yonder once flourishing city, now almost a ruinous heap,* to endure joyfully the spoiling of their goods, glorying to be accounted worthy to suffer in the *honourable Cause.* 'Twas this spirit ranked a *Warren*, a *Montgomery* and others among the list of *Proto-martyrs* for American Liberty: and this has led you forth, ye Patriot Bands associated in your Country's cause, and will I trust still urge you on to noble deeds; and bravely to prefer a glorious death to slavery and chains. And this—what shall I call it else than a Divine Afflatus, so generally prevailing through all ranks, in the Cabinet and in the field, is an argument from Heaven that America shall rise triumphant over the proud waves and raging billows that now threaten her ruin; for when a nation is to be destroyed, Hosea 7: 11, they are like a "silly dove without heart."

4. There is great reason to believe the church of Christ is yet to have a glorious day in America. Religion, like the Sun, rose in the east and has continued its progress westward. In Asia once it flourished. It is now almost total darkness there. From thence it came to Europe. It shone bright for a season, but scenes of persecution harrassed it, and the shadows of a dark evening have long been gathering round it. America seems to have been prepared as the wilderness to which the woman should fly from the face of the Dragon and be nourished for a long time. God has here planted his Church; he has hedged it round, and made it to flourish; and though there have been some few remains of a mistaken zeal for piety in attempting to fetter the minds of men with pains and penalties, yet it may with justice be said that in no part of the earth does religious Liberty equally prevail, and just sentiments of the rights of conscience obtain, as in this land. And here has pure and undefiled Religion lengthened her cords and strengthened her stakes. Yonder, to-day are the praises of God sung, and the words of his grace proclaimed, where but a few years back his name was not known, nor any thing heard but the yells of savage beasts, or poor endarkened Indian Tribes, equally ignorant of the true God as they. How large an addition to the kingdom of Christ has been made in this land! The king of Glory has here indeed gone forth with his sword on his thigh, riding prosperously in state, conquering and to conquer; and the progress of his kingdom is still continued with a rapid career. And shall his enemies tear the laurels from the brow of the great Redeemer, and deliver his victory and glorious prospects into slavery and thraldom! Forbid it—Jesus, from thy throne! It shall not take place. The Church shall flourish here and hold on her way triumphant, in spite of Kings, Lords, Commons and Devils, till yonder vast unexplored western region, shall all resound the high praises of God, and the unenlightened Tribes of the wilderness shall know and adore our Immanuel. And as civil and religious liberty either live or languish together, so shall the Liberty of America hold pace with the triumphs of the gospel throughout this extensive land.

5. *Though we are wicked enough, God knows, and have much need of repentance and returning to our God, as we would wish and hope his favour, yet we are not arrived to that degree of impiety, or that so generally prevailing, as is usually the case, nay I may say always, before God gives up and delivers a people into the hands of their enemies; and this is an argument that we may yet hope for a morning and farther day.*

The peculiar hand of Providence that has evidently led us hitherto, and the remarkable smiles of Heaven on our attempts thus far, and his frowns upon those that have risen up against us, afford also pleasing prospects. Had not the Lord, may America now say, *had not the Lord been on our side, then they had swallowed us up.* In all these I have mentioned, to which more might be added, God speaks clearly in his Providence as on Mount Sinai, out of the cloud. And to us is the Watchman's reply, the morning cometh, though a space of night may intervene. How long before it arise, or in what manner the clouds shall break before it, or what connection America then shall have with Britain sinking in the deep, or any other nation, or whether *any*, that God who directs her councils will determine, and the day will reveal. I will only say, it is highly probable before this morning comes, there will more of a spirit of earnest prayer go forth throughout our land; more of a sense of entire dependence on God, and a spirit of confiding in him, and returning to him from our evil ways. The crown of pride it is not improbable, will be broken, and the loftiness of luxury in eating, drinking and apparel, be laid low, and the simplicity and plainness of former years and ages in some measure be restored It is not improbable our eastern sky may be darker still, before the morning dawn; but in this let us rejoice, *dawn it will;—it will come;* and to conclude with the Word of the prophet Isaiah 54: 11, 12, 15. To *America* it shall yet be said, "*Oh! thou afflicted, tossed with tempests and not comforted, behold I will lay thy stones with fair colours, and lay thy foundation with sapphires and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children;*" Which God of his infinite mercy, in his own good time, grant for the great Redeemer's sake. Amen.

* Boston was evacuated by the British troops, the day this sermon was preached.

BIGOTRY.

There is a kind of bigotry in the world, which of all others is esteemed the most despicable.—Not possessed of sufficient manliness to stand forth in its real character, this bigotry manifests itself in attempts to injure those who are the objects of its aversion, by deploring *their* [supposed] bigotry, and exciting prejudice against them.

From the Philadelphian.

LETTERS FROM A FATHER TO A SON, TWELVE YEARS OLD.

LETTER III.

My Dear Son,—Having been told that there is a God, and having believed it, you may have begun to ask yourself whether your belief is reasonable. On a little reflection you will be convinced that your *faith*, that is your *belief*, in the statement of your parents is reasonable; for you have seen things *made*, and know that they had a *maker;* and you have never known any thing to be done, without some doer of the deed. If you should find a pair of skates in the road, you would think that some one had dropped them there, and that some person had manufactured them. Should one of your school-fellows say, "No, the skates made themselves; or they came here of themselves;" you would think him either in sport, or a fool. God has so made your mind, and the mind of every other reasoning creature, that all believe, so soon as told, that there *can be no effect without a cause.* They cannot help believing thus, any more than they can stop at pleasure from thinking and feeling. If you try to doubt, you will still judge, that where there is *thought*, there must be a *thinker;* where any thing is *spoken*, there must be a *speaker;* and where any thing is *done*, there must be a *doer.*

The world you know could not make itself, any more than a knife or watch could; and if it was not made by somebody, it would not have been here; unless it had always existed.

That the world cannot have been here always, is manifest, because every rain washes down some parts of the hills and mountains into the vallies and rivers below; and had the world been always in existence, it would have become level long ago. Indeed, all the uneven land would have been washed into the ocean; and the waters, being lighter than the land, would have covered the whole surface of the globe.

If the world should last long enough, this would come to pass; but the world is not level yet; the soil of the earth which is continually washing down into the ocean, has not all gone under the water; and therefore, the earth did not always exist.

But now it exists, and since it was not always in being, it must have begun to exist. If it has begun to exist, some one made it begin to exist; and that being who made it begin to exist is its maker, whom we call Almighty God.

I have presented you with a Bible. You know that somebody made that book. The papermaker manufactured the paper of which it is composed; some printer set up the types for the letters, and printed the words; & some bookbinder put on its elegant red moroco cover. No book ever made itself, any more than a house; and as every house proves some design in its builder, so every Bible shows us the intentions of him who made it.

Another question arises about the making of the Bible. Who gave the printer the words which he has printed? The answer is this. Our present Bibles were copied by the printer from Bibles before made; and those from which your Bible was copied, were before copied from older ones; and some go back 385 years, to the time when people first began to print books. Before that time one Bible was copied from another by writers; and so we go back to the first copies of the several books belonging to the Old and New Testaments. The persons who wrote the Bible, were therefore, the persons who furnished the printers with the copy; and had not some persons written the letters, the words, the sentences, and books, no printers could ever have copied them; no Bibles could ever have been published. I prepare the words of this letter to my dear son, and the printer sets up his types to print them, or they never would be printed.

Just so holy men of God wrote the different parts of the Bible, being moved and guided in every thing which they wrote by the Holy Spirit. This is what the Bible says about the persons who made it; and the book itself is more worthy of being believed by every body in this statement, than my letter is by you, when I say I am your affectionate father.

FERVOR OF DEVOTION.

The Rev. John Wesley, in a discourse on using too much familiarity of language with the Deity, writes as follows:—

"Perpaps some may be afraid lest refraining from these warm expressions, or even gently checking them, should check the fervor of our devotions. It is very possible it may check, or even prevent some kind of fervor which has *passed* for devotion. Possibly it may prevent *loud shouting, horrid unnatural screaming*, repeating the same words *twenty* or *thirty times, jumping two or three feet high*, and throwing about the arms and legs, both of men and women, in a manner *shocking*, not only to *religion*, but to *common decency*—but it will not check, much less prevent, *true scriptural* devotion."

The following observation on alleged *apathy* where such flummery is wanting, exactly meets the charge made against some as "cold blooded formalists," because not practising the above.—"It is certain that nothing is further from apathy than true scriptural devotion. It excites, exercises, and gives full scope to all our sober passions, and excludes none but those that are wild, irrational, and beneath the dignity of man."

A COUNTRY EDITOR.

Is one who reads newspapers, selects miscellany, writes articles on all subjects, sets types, reads proofs, works at press, folds papers, and sometimes carries them, prints jobs, runs on errands, cuts wood, works in the garden, talks to to all his patrons who call, patiently receives blame for a thousand things that never were and never can be done, gets little money, has scarce time and materials to satisfy his hunger or to enjoy the quiet of "nature's sweet restorer," sleep, and esteems himself peculiarly happy, if he is not assaulted and battered by some unprincipled demagogue who loves puppet-shows and hires the rabble with a treat of cider-brandy to vote him into some petty office. A man who does all this, and as much more not here recorded, you well know must be rather a busy animal; and as he performs the work of so many different persons, he may justly be supposed their representative, and to have an indisputable right, when speaking of himself, to use the plural number, and to say we, on all occasions and in all places.—*Williamstown Advocate.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 3, 1830.

On our first page will be found the Notes of a Discourse preached by the Rev. George Duffield, 17th of March, 1776, in Philadelphia, about four months before the Declaration of American Independence.

We regard this Sermon as an interesting and valuable specimen of the spirit and manner of preaching prevalent in the Presbyterian church at that time. It furnishes proof of the avowed and cordial attachment of her preachers to the principles of religious and civil freedom. The same sentiments have continued to characterize the Presbyterians as a body to the present time, all accusations or insinuations to the contrary notwithstanding.

We recommend to our readers a careful perusal of this discourse. They will find their time and labour well bestowed on a relict of olden time, containing so much learning, piety, good sense, and ardent patriotism.

EMERSON'S FIRST LESSONS.

The North American Arithmetic. Part first, containing Elementary Lessons. By FREDERICK EMERSON, *Principal of the department of writing and Arithmetic Boylston School, Boston.*

This little volume we received three or four weeks ago, with the respects of the Author. We acknowledged the favour then, and intended to have noticed it more particularly before this time; but some little children, who happened to be around us at the time we broke the envelop and cursorily run over its pages, were so much taken with the pictures, that they took away the book, and we lost sight of it for some days.

We have, however, examined it more attentively, and the favorable impressions it first made on our mind are strengthened and confirmed. It is admirably adapted to the class of learners, for whom it is intended. It is much on the plan of Colburn's First Lessons, with this advantage, however, that the abstract numbers and combinations are illustrated by pictures of familiar objects, such as trees, apples, boys, dogs, horses, hats, pins, needles, &c.

The "*Course of Exercises*" is to consist of *three parts.* This is the first. If the interest and ingenuity of this are sustained in the other two parts, the *whole course* must be a valuable accession to the list of school books.

TEMPERANCE TRACT.

Appeal to American Youth on Temperance. A Premium Tract, By Rev. AUTIN DICKINSON.

This tract lately issued from the press of the American Tract Society, and constituting No. 233, we received from some unknown friend last week. A few months since a premium of $40 was offered for the best tract on the subject of Temperance. Several manuscripts were forwarded to the committee of examination and perused by them. This was considered the best, and to the author of it was adjudged the premium, which he generously declined. We have read it with much pleasure, and strongly recommend it to all friends of the temperance cause. We would suggest to Temperance Societies that they might do much good, and in accordance with the object of their association, by procuring and distributing extensively this tract. It consists of twelve pages, and the price is only 12 mills for one, or $1 20 per hundred. The language of this publication is plain, the style simple, free from the exaggeration and bombast so often indulged in on this subject; yet the statements of facts are striking, and the reasoning is forcible and persuasive. "Let him that readeth understand."

Mr. Skillman,

One day last week I was invited by a gentleman to attend in the evening a meeting of some friends of temperance, for the purpose of forming a temperance society.—My mind had long been settled on this subject, and I determined without hesitation to attend the meeting. At the hour appointed, I accordingly went. The room was not lighted, and no one was there. I thought I would take a turn down the street and call at the place of meeting again. At the first corner I came to, I met an elderly man from the country, whom I very well knew, reeling from one side of the street to the other. I passed on and soon returned. The evening was very cold and snowy, and the appointment for the meeting seemed to have been either forgotten or intentionally deferred.—No one appearing, I started for home. Again I met the same man at the same corner He was perfectly bewildered. Just before I came up with him he hailed a stranger passing by "Ho, there,—Sir—can you tell me which way I must go to get home?" The stranger rather evaded him, and passed on, telling him however to keep straight forward, which indeed was his right course. But the intoxicated man could not distinguish one street from another, although perfectly familiar to him. As I was going in the direction of his home, I told him to follow me. He seemed at first a little distrustful, and asked my name. I soon convinced him that I would direct him right. He then appeared very thankful, and followed me as well he could. At home he had a wife and several children waiting for his return. As I was conducting him along, I could not but reflect, "what a miserable condition this man is in to go home to his family. They are poor, and need for their comfort and education all that he can earn by the greatest industry. But that, which he ought to devote to their sustenance and comfort, he has been wasting and worse than wasting in purchasing the means of intoxication, and is now going home in the shape but without the reason of a man. Surely, if temperance societies can do any thing to correct such evils as these, every virtuous and benevolent man will countenance and support them." When I came to my door he shook my hand and expressed much thankfulness for the assistance I had rendered him, and proceeded on, like a vessel against the wind, tacking from one side of the street to the other. Whether he found his way home that night or not I have not heard. Q.

P. S. Since writing the above I have learned that I mistook the evening for the meeting, and am happy to say, that on Friday evening last, several gentlemen assembled, and after discussing the subject for some time formed a society, to be called "The Fayette County Temperance Society." I hope many of the citizens of this county will come forward and join themselves to this combination against intemperance and its attendant evils and crimes. Q.

Lexington, February 1st, 1830.

FAYETTE COUNTY TEMPERANCE SOCIETY.

On the evening of the 29th January, 1830, a number of the citizens of Lexington and Fayette County, met at the school-room of James Logue, Esq. to consult upon the propriety of forming a Temperance Society.

Rev. Alva Woods, D. D. was called to the chair; and Wm. T. Smith, appointed Secretary.

After some interesting statements being read from the late annual Report of the American Temperance Society, shewing the happy results from temperance societies; and after mutual conversation, the following resolution was adopted:

Resolved, That it is the opinion of this meeting, that a temperance society ought to be formed, to be called "The Fayette County Temperance Society."

The following constitution was then adopted:

ART. 1. This Society shall be called "The Fayette County Temperance Society," auxiliary to the American Temperance Society.

ART. 2. Any person subscribing this Constitution shall be a member of this Society, and may withdraw on application to the Secretary.

ART. 3. The members of this Society, believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful: and that the practice is the cause of forming intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be prevented; do therefore agree, that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that in all suitable ways, we will discountenance the use of them in the community.

ART. 4. The officers of this Society, shall be a President, Vice President, Secretary, Treasurer and Auditor; to be chosen at each annual meeting of the Society; and who shall perform the duties customarily assigned to such officers.

ART. 5. The officers of the Society, in their associated capacity, together with such a number of other members as circumstances shall require, duly appointed, shall constitute an Executive Committee, to carry into effect all votes and orders of the Society, to devise and recommend the best means for accomplishing its benevolent designs: to propose, from time to time, measures necessary for raising funds; and in general, to perform all other duties, in accordance with the principles of this constitution, which they shall deem necessary, for promoting habits of temperance to the greatest extent. They shall make an annual report to this Society, of their proceedings; and through the Secretary, shall transmit, annually, to the Parent Society, an account of the state, measures, success, receipts and expenditures of the Auxiliary.

ART. 6. The Society shall meet annually on the —— day of ——; and at such other times as shall be judged necessary by the Executive Committee, at which time this constitution may be altered or amended, by the concurrence of two thirds of the members present.

The Society then went into an election of officers; whereupon the Rev. Alva Woods, D. D. was elected President; Rev. Benj. O. Peers, Vice-President; Wm. T. Smith, Secretary; David A. Sayre, Treasurer; and Thomas T. Skillman, Auditor.

AMERICAN TEMPERANCE SOCIETY.

Abstract of the Third Annual Report, prepared for the New York Observer.

Press.—The Journal of Humanity, a weekly paper, devoted to the objects of the Society, was commenced in May last, and has already a large list of subscribers in almost every state and territory in the Union.

Agencies of the Society.—In addition to Mr. Hewit, whose high qualifications and untiring zeal are well known, the Rev. Dr. Edwards has been employed as a General Agent of the Society, and has labored in this capacity in different parts of New England. Ten other gentlemen have also been employed in temporary agencies, in fields of limited extent, four of them for states and six for counties. The General Agents and the Editor of the Journal of Humanity are the only persons now in the employment of the Society, the other agents having been re-called for want of funds.

Agencies of Auxiliaries.—The Auxiliary Society of *Connecticut* have had in active service their Secretary, the Rev. Mr. Marsh, and several other agents have been employed in that state by County Societies. The Auxiliary of *New York* has employed, with much success, the Rev. Daniel C. Axtell, and their Executive Committee have undertaken to form a Temperance Society in every county and town in the state. In *Pennsylvania, Virginia, Georgia, Alabama*, and other states, agents of local societies have also been at work; and many others could have been employed to good effect by the Parent Society, if their funds had permitted. The public are now awake, and prepared to attend to the subject. "The thirst for information," say the Committee, "has not been surpassed by that shown on any subject which has ever come before the American public."

Progress of the Reformation.—Last year there were only 4 State Societies, now there are 11, and arrangements are in progress for forming 3 more. Last year the report recorded only 222 County and Town Societies; now there are more than 1,000, which are distributed as follows:

Maine	62	N. Carolina	15
New-Hampshire	46	S. Carolina	10
Vermont	56	Georgia	14
Massachusetts	169	Alabama	8
Rhode-Island	3	Ohio	30
Connecticut	153	Kentucky	9
New-York	300	Tennessee	5
New-Jersey	21	Mississippi	4
Pennsylvania	53	Illinois	1
Delaware	1	Missouri	1
Maryland	6	Michigan	3
Virginia	52		

There are doubtless some others not included in this list, and unknown to the Committee.

Extent of the Reformation.—The number of persons in the United States pledged to entire abstinence cannot be accurately ascertained, but is supposed to be about 100,000. The societies are composed of persons of all ages and conditions, and of both sexes; but in every part of the country, young men are in the front rank in this good cause.

Incorporated companies, agricultural societies, agents, contractors, farmers, master workmen in various trades, have in great numbers refused to furnish ardent spirits to laborers. More than 40 vessels have been sent on voyages unprovided with intoxicating liquors. Thousands of families have banished it from their side-boards and closets. Academical students, lawyers, clergymen, legislators, judges, &c. have very extensively enrolled their names in support of the good cause.

The Contrast.—"Four years ago," say the committee, "considerate and discerning men, looking at the wide-spread evils of intemperance, and conscious of the terrible momentum with which our country was moving directly to destruction, were almost ready to take up the fearful conclusion 'there is no hope.' Tendencies, influencies, habits, private pecuniary interest, unbelief of danger, recklessness of the frightful future—every thing—seemed to unite to make probability almost certainty that our nation must be consumed with this 'wickedness which burneth as the fire.' Now, thousands of minds are awake to the subject, and as many hands are promoting the reformation. It has broken forth in the east, west, north, and south. Distinctions of party name, geographical section, interest, and religious denomination seem laid aside in acting on the subject. Books, temperance papers, tracts, sermons, and handbills, are in urgent demand, and changes for good follow the use of these means, with a promptitude and completeness truly remarkable. The sentiment expressed by a gentleman in North-Carolina is manifestly the sentiment of multitudes in all parts of the land: 'We have found the club of Hercules, with which, under the blessing of heaven, this destroying serpent, intemperance, is to be overcome.'"

Entire abstinence the only correct principle.—The following case is one of a great number which illustrate the truth that entire abstinence is the only correct principle. "We had a society formed in this town in 1828," says a correspondent in the State of New York, "for the suppression of intemperance: For the sake of extensive co-operation, our pledge was, *to be circumspect in the use of ardent spirits.* About 40 became members. In this form, our Society had little or no influence, and after a trial of three months to no effect, this halfway policy was given up, and a society formed on the principle of entire abstinence, with only *ten* members. We then experienced more opposition from the professed friends of temperance than from drunkards; and it was a considerable time before any additional members could be persuaded to join us. We, however, kept up our little meetings with all the dignity and formality of a body corporate, and we have succeeded in the work. Our society has now 130 members within a population of 75 families, and that too in a place where intemperance had prevailed to an alarming degree. In no place has temperance received a more violent opposition, and in no place gained a more signal victory.

No stimulating substitute necessary.—While these changes of habit are adopted, little care is manifested for the invention of substitutes for spiritnous liquors. Water is felt to be the most simple, pleasant, healthful and beautiful of all beverages. "The thoroughness of the change in the feelings of the *temperance denomination*," say the commitee, "is indicated in the jealousy felt respecting every thing which would foster a taste for strong drink, and this jealousy is an important guard against relapses to dangerous habits."

Every man can do something.—Temperance men, though insulated in some portions of our country, still exert an important influence in many cases. A gentleman in Virginia, finding it impossible to form a large society, writes that he had resolved to declare himself a member of the American Society, and had discontinued and entirely renounced the custom of giving or receiving ardent spirits on any occasion.

Reformation of Drunkards.—More than 700 cases of reformation of habitual drunkards have come to the knowledge of the committee since the close of the last year, and there are doubtless several hundreds not known to them. These cases prove clearly that the reformation of the drunkard, so far from being hopeless, as was once generally believed, is not difficult.

A hospital, or retreat for inebriates, has been contemplated by the Medical Society of Connecticut, and one individual has offered to subscribe 500 dollars towards its erection.

Physicians.—No class of men have done more for the cause of temperance than our physicians, by their writings, and by their testimony publicly and privately given on numerous occasions, they have manifested their cordial and disinterested friendship. In the face of what are believed to be their pecuniary interests, they have solemnly denounced ardent spirits as productive of disease and death.

Jurists.—The testimony of our most eminent jurists, confirmed by that of Grand Juries and the wardens of our state prisons, shows the intimate connection of intemperance with crimes of almost every class, and proves that the temperance reformation, if urged on to completion, will produce a wonderful change in our criminal institutions.

Electioneering.—The distribution of liquors at public elections is beginning to attract attention, and many persons have resolved not to vote for the candidates who practice it.

Licences.—The committee rely chiefly on a change of public sentiment to effect the temperance reformation, but think that legislation may expedite its progress, and express the hope that whatever can be done by memorializing Congress, or our state legislatures on this subject, may be done speedily.

Distilleries.—The committee have been informed of the stopping of more than 50 distilleries, principally since the last anniversary, some of them from principle and some from necessity; and have reason to believe that there are many more cases which have not come to their knowledge.

Decrease of sales.—A decrease in the quantity of ardent spirits sold, is reported in some towns of almost every state in the union, and the proportion of decrease varies from one fourth to nine-tenths, and to *the whole*, indeed, in some places. A merchant in one of our principal towns recently wrote to a correspondent who inquired respecting the state of the liquor market: "The cold water societies rage to such an extent in this vicinity, at present, that our sales in former years would be no direct guide, to form any estimate for the the season. The sales of all descriptions of liquors have fallen off at least *three fourths.*" The factor of a house in France, which had sent for several years 5,000 pipes of brandy to this country, after inquiring of the merchants to whom he usually sold, could find none willing to purchase. "I don't know what it all means," he said; "I returned from —— yesterday and sat down to dinner with 60 gentlemen, and 52 drank nothing but cold water." Another French factor, who was applied to for a brandy freight, replied "no, no, de debil is getting out of de Mericans—dey drink no more brandies."

Dealers giving up the business.—"Convictions of the moral turpitude of the traffic," say the committee, "are becoming distinct, impressive and solemn." More than 400 dealers in spirits have ceased to sell the article from conscientious scruples, besides others probably not known to the committee.

Military reviews.—Days of military review are far more orderly in many places than formerly. More than 50 regiments and smaller military bodies have voted to disuse ardent spirits on their days of parade.

Tracts, Newspapers, &c.—The most popular Temperance Tracts have been widely circulated in every part of the land. Editors of newspapers, with few exceptions, are friendly to the cause, and give it more or less space in their columns, and numerous gentlemen of education, talents, and influence, have delivered public addresses to large popular meetings, which have been afterwards printed and extensively read.

Much yet to be done.—The reformation is but just begun, while 400 traders have renounced the sale of spirits, not less than 40,000 continue the traffic. While there are a few towns in which no intoxicating liquors are sold, there are 3,000 towns, villages and cities, in which it may be freely purchased, While fifty distilleries have stopped, 10,000 continue their operations. While a few merchant ships are despatched without spiritous liquors, much remains to be done before the banner of temperance will float at the mast head of every American vessel, proclaiming to every port which it enters that we are the reformed and temperate nation.

The church must be purified.—The committee hope that they may see the time when every one that nameth the name of Christ, will show that "fruit of the spirit of Christ, Temperance;" and when the church will not have a single member engaged in the traffic in ardent spirits. They subscribe fully to the sentiment that *Christians cannot manufacture, sell, or use ardent spirits, without sin*, and think that the permanence of the reformation depends on the incorporation of this doctrine into the practical belief of the visible church.

Means to be used for completing the reformation.—The committee wish that the State Societies would appoint and support agents within their bounds, the funds of the Parent Institution being entirely insufficient for the purpose. They wish that each Auxiliary would urge on the work in the use of its own resources, and that an amicable rivalry may be excited among the State Societies, each determining to be first in delivering its territory from the king of the vices, and in saying with truth of its whole population that "they are rejoicing in the blessings of temperance."

"We take this view of the subject," say the committee "because there is more to be done, than can be done by this Society alone, without a million of dollars in its treasury; because our prosecution of the temperance enterprise alone, to its completion, would take more precious time than ought to be allowed to pass unimproved in the present favorable state of the public mind; and because, that in this work, honor alone is not the thing sought for, but the rescue of the nation from ruin."

Indian tribes and foreign nations.—The committee notice with pleasure that among several of the Indian tribes, Temperace Societies have been recently formed, and that remarkable changes of habits and numerous reformations from great profligacy, have been witnessed among these sons of the forest. The temperance reformation has also extended to Upper and Lower Canada, Nova Scotia, and New Brunswick; and even in England, Ireland, Scotland, and in some of the islands of the Pacific, there is a preparation for the extensive and successful prosecution of this enterprise.

In conclusion, the committee indulge the confident expectation that "this vice, which

has made all nations drunk with its sorceries, is to become, like many others, the vice of comparatively a few; that the reformation so auspiciously commenced in our country, will be extended throughout the world; and that the time is to arrive, when men's minds in the healthful and vigorous energy of temperance, shall be devoted to the pursuits which become immortals; be more easily accessible by the instructions of sound morals and of divine truth; and by those influences of the Spirit of God, which shall prepare them for the holy enjoyments of eternity."

From the N. Y. Christian Advocate and Journal.

SABBATH MAILS.

We are not among those who wish any law passed to favour religion, any farther than to protect every denomination in their religious rights and privileges. Christianity needs but its own intrinsic excellence, the weight of its own testimony, its own pure doctrines and precepts, to recommend it to the consideration and hearty approbation of all intelligent and unbiassed minds.

But should we not be equally averse to any law compelling a portion of our fellow citizens to a violation of any one precept of Christianity? And does not Christianity incorporate among its precepts that which commands us to "remember the Sabbath day, to keep it holy?" So important is this command, in our estimation, so sacred, and so vitally interwoven with the institutions of Christianity, that they stand or fall together. Dissolve the obligation to "keep the Sabbath holy unto the Lord," and you loosen every bond which would bind us to the worship and service of the true God.

Those who have manifested an opposition to petitioning congress in reference to this subject seem to mistake the prayer of the petitioners. It is not that a law may be enacted to *enforce* obedience to the law of God for fear of suffering pains and penalties; but it is that the law which now obliges all the officers in the post office department to violate the Sabbath may be repealed, and that the mail stages may not be compelled to run on this holy day. Those who contend that the congress have no right to legislate on religious subjects, to be consistent, must surely admit that when they made a law to compel so many men as are now employed in the post offices, to work on the Sabbath, they usurped an authority contrary to the constitution; and that therefore by repealing that obnoxious law they will perform a constitutional duty by "letting the oppressed go free," and giving liberty to every class of our fellow citizens to worship God according to the dictates of their consciences.

We will relate an anecdote here which is in point. A conscientious Christian gentleman was about contracting to carry the mail. He asked the mail contractor how many days in the week the stage must run? The answer was *seven*. The gentleman replied, "I have but *six* days at my command, and therefore I cannot comply with the terms of the contract." The present regulations of the post office department exclude every sincere and conscientious Christian, who believes in the moral obligation to keep the Sabbath—and what Christian does not believe in it?—from accepting an office in this department. And is not this a grievous hardship! Is not this legislating in religious matters most effectually! We hope, therefore, that the friends of the Sabbath may may succeed in their efforts to induce congress to exempt so great a portion of our fellow citizens from so grievous a burden; but more especially in rescuing the nation from the awful responsibility of compelling any number of men to a violation of the law of God. The same authority which says that "righteousness exalteth a nation," has added, "sin is a reproach to any people."

From the Kentucky Gazette.

We publish at the request of a highly respected friend, an extract from the *Christian Advocate*, upon the subject of Sunday Mails. With this business we shall not concern, but will only express our surprise that respectable citizens and Christians cannot memorialize Congress without being mounted by every pen and press in the community. The Constitution of our country guarantees to all her citizens the *right* to petition for a redress of grievances; and it is really ludicrous to see the unmeasured terms in which these people have been denounced. As to the war cry of "*Church and State*," which has resounded from one quarter of the Union to the other; it is a mere scare crow—gotten up to prejudice the cause of the petitioners, the very propagators of which know its utter falsity, and the mere song of political and religious vagabonds.

"THE REFORMER."

Letter from the Editor of the Philadelphian to the Rev. James McLin.

Dear Brother,—Not unfrequently have I been desired by my friends at a distance from this city, to expose "*The Reformer*" and its Editor, Mr. Theophilus R. Gates; and hitherto I have thought it inexpedient to give him any thing more than a brief, passing notice. Your letter in behalf of the Managers of the Bible Society of Lincoln County, West Tennessee, deserves more serious attention. With the personal history of Mr. Gates I shall not meddle, any further than to say, that he was born in Connecticut, became a preacher of his own kind, and published an account of his life. I shall confine myself to *The Reformer*; and think that the editor of it ought to be judged according to his work. That publication was commenced in the form of a duodecimo of 24 pages, Jan. 1, 1829. In the preface, the editors profess to be "unconnected with any particular sect;" wherefore they "trust they shall be under no undue bias towards the peculiarities of any." Any publication in the Reformer not disapproved by the Editor I shall consider as justly chargeable to him who has adopted it. In Vol. I. page 3, the Reformer represents "a respectable member of the *Methodist Society*," as asserting that "no man who holds *an office* in any sect, dares broach any new light at the peril of his dismission. All act like *train bands!*" Thus he makes the *Methodists* the first object of his assaults: and if they are willing to patronize such accusations against their liberties, the Presbyterians will say for themselves, that, so far as the Presbyterian Church *officers* are concerned, this is a false statement; for they dare to exhibit the light and walk in it.

The Reformer says, page 6, vol. I., "nearly all that now passes for virtue and religion in the world, is but a specious show." "And here let me ask, what advantage would it be to the heathen, if they were to take upon them such a religion as now prevails in those called Christian lands! Is it probable they would be any better! Is there any less integrity or uprightness among them, than among ourselves!" Now insincere as some of all denominations doubtless are, I must think, that *nearly all* that now passes for "virtue and religion in the world" is *not* "a specious show," that Christianity in the form of any Christian denomination would make the temporal condition of heathens better; and that there is less integrity and uprightness in any and every nation of heathens than in our Christian land. In the last extract *The Reformer* slanders all sects of Christians, and intimates that Christianity as it is professed and practised in the United States is not preferable to the bloody and shameful rites of paganism. In my judgment, it would be unspeakable gain for all the Indians of Canada to become like the Methodist denomination of Christians, who have kindly sent them religious teachers; for all the idolaters of Burmah to become like the American Baptists, who have sent them the Rev. Dr Judson and others to show them the way of righteousness; for the South Sea Islanders to become like the members of the London Missionary Society; and for all the people of the Sandwich Islands to become in the mass as wise and virtuous as the Christians of Connecticut, among whom Mr. Gates had his origin. Should Christianity influence the poor heathen no further than it has influenced the Reformer, it might be the occasion of their being clothed, saved from the horrors of human sacrifices, and resrained from infanticide and universal prostitution. It might introduce amongst them the arts of civilized life; and should a converted heathen now and then write such books as the volumes under consideration, we must still say, Christianity which brings in its train civilization and the enjoyments of social life, is desirable for every pagan nation.

The next assault and battery of *The Reformer* is against the *Baptists*. After mentioning the conversion and baptism of several persons belonging to a regiment stationed at Calcutta, and the formation of a Church, he exclains, "A fine church, fine christians, fine pastors and deacons!" His hostility to these Baptist brethren seems to have arisen from their not having renounced the profession of arms. Had thy denounced even defensive war as unjustifiable, they probably would have escaped his censure; for he says, "Converts like these actually engaged in slaughtering their fellow beings, and continuing in this work after professing to take the yoke of Christ upon them, I should not suppose were any thing to boast of; and I should be heartily glad if every missionary who is disposed to sanction and encourage such proceedings in the disciples of Christ, (and none but such, I believe, have yet gone to India,) would never go 10 or 12,000 miles to convert heathens perhaps better than themselves; and to raise ten of thousands of dollars annually to send and support such missionaries in any part of the world, is, in my opinion, much worse than collecting it and casting it into the sea." Vol. I. page 11.

For myself, I must say, that I shall attempt to justify no wars but those which are strictly defensive; and with all Christians I would lament the imperfections of all good men in this life. Yet I ask, which of the Baptist missionaries in India, was ever concerned in *slaughtering his fellow beings?* Which of them ever encouraged the wars of England against the people of India!

"It must be very difficult," says the Reformer, on the page last referred to, "I should suppose, for the missionaries to persuade the heathen they have any great love for their souls, (however much they may profess,) while their followers, and those whom they have proselyted, are engaged from year to year in killing their bodies, and they sanction and unite with them in the bloody deed." In this manner the Reformer represents the Baptist Missionaries at Calcutta, holy men whose praise is in all the churches, as no better than a set of murderers

In vol. I, page 17, the Reformer asks the following question, "What are the benefits and blessings which the inhabitants of India have derived from the Christians?" and he answers, "carnage and bloodshed. They have been spreading the most cruel havoc and devastation amongst the innocent inhabitants for ages past, well calculated to give the inhabitants an idea of the impurity of their motives, Were these now enslaved people interrogated, no doubt they would answer, that it had been happier with them if they had never seen the face of a christian, either soldier or Missionary."

The Baptist Missionaries in India have done nothing to promote war in India; have furnished millions of people with the translation of the Bible into their own native langnage; have taught multitudes to read the sacred Scriptures; and have been the means of converting thousands to the faith of the gospel; but it would have been happier for the idolatrous people of that country, says the Reformer, if they had never seen a missionary.

Whether the Reformer ought or ought not to be regarded as "*a Deistical Quaker*," you may judge, from the preceding extracts from his first number. If Christianity as it now exists in the profession and lives of the truly Christian denominations would not be a blessing, could any religion be deemed a blessing to mankind! If the true religion is not to be found in any of the religious denomina ions of our age and country, whither shall we go to find it!

If the *Baptists* and *Methodists* of the South and West should *now* be disposed to patronize the Reformer because he hates missionaries, and *at present* devotes his pages principally to the abusing of the Presbyterians, let them know, that he formerly devoted no small share of attention to them, and that persons who do not follow either Elias Hicks, or Theophilus R. Gates, or Miss Wright, or Mrs. Anne Royal, can expect no quarters.

From the Columbian Star, a Baptist paper.

The *Reformer* [is] a sort of infidel work published in this city by *Theophilus R. Gates*, who, we understand, is a disowned Methodist. For ourselves, we have been afraid to say much against the Reformer, lest our readers should wish to see it, since most people naturally desire to see for themselves, what they hear vehemently decried. We can inform them however, that it is not remarkable for wit, learning, or piety; nor is it remarkable for any one quality so much as a deadly hostility to Missionaries, and all other movers of modern schemes of benevolence. Dr. Ely has made it appear that *Mr. Gates* is not a Presbyterian, nor a Methodist, nor an Episcopalian, nor an orthodox Quaker, nor of any other evangelical denomination; and we believe ourselves safe in saying, least of all is he a Baptist.

From the (Illinois) Pioneer, a Baptist paper.

The Reformer, a monthly pamphlet published in Philadelphia has been circulated to some extent in this country under the character, of being edited and published by a baptist preacher. This circumstance with the fact that some baptist preachers have given aid to its circulation has gained it readers and in some cases, perhaps, converts to its principles, that otherwise it could never have obtained. In some cases it has been thought a treasure of knowledge on missionary affairs, and the only true oracle to explain the designs of missionary and other benevolent institutions of the day: in confirmation of this fact let it be remembered that it has afforded materials for at least the nerves, sinews and bones of a baptist circular letter. We were not unapprised that Theophilus R. Gates, the publisher of the Reformer was no baptist; and we are equally pleased to find him identified with no other protestant christian denomination.

From the New-York Spectator.

GEORGIA AND THE INDIANS.

The meeting at Masonic Hall, on Monday evening, was most respectably attended. There were two thousand people there, embracing the most respectable portion of our citizens—men of honor, character, and principle. The venerable Col. Trumbull—a man of other days—a companion and aid-de-camp of WASHINGTON, presided as Chairman, assisted by Peter Sharpe, Esq. and Dr. John Torrey as Secretaries. The meeting was opened by an eloquent speech from Hugh Maxwell, Esq., which, together with the sound and able speeches of the gentlemen who followed him, ought to have been reported *in extenso*, and circulated throughout the land.

Mr. Maxwell passed in rapid review the history of our relations with the Indians—the wrongs which they have suffered at the hands of the white man—and our obligations to them, not only as men and christians, but by the obligations of positive contracts and solemn treaties. When the Speaker came more particularly to dwell upon the conduct of Georgia at the present day, and the preparations she is making to practice upon the tyrant's maxim, that "*might makes right*," he no leis happily than beautifully illustrated this doctrine, by the following quotation from 1st Kings, 21st ch. "Naboth had a vineyard, hard by the palace of Ahab, king of Samaria; and Ahab spake unto Naboth, saying, give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it, or, if it seem good to thee, I will give the worth of it in money. And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee." So it is with the poor Indians at the present day: if the lands which they now possess are not wanted for a garden of herbs, they are wanted for cotton fields. What say the Indians? "Do not drive us from the land of our fathers, the land of our birth—be at peace with us—a few short years, and the last remnant of our race will become extinct, and you then can take peaceably, what you now want to wrest by the strong arm of power." If, said the speaker, the Indians shall be driven from their lands, let those who shall be guilty of the deed, consider the fate of Ahab, after Naboth had been driven from his vineyards and stoned to death. "And the word of the Lord came to Elijah, saying, Arise, go down to meet Ahab, king of Israel, which is in Samaria; behold he is in the vineyard of Naboth, whither he is gone to possess it. And thou shalt speak unto him, saying, thus saith the Lord: in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." The speaker further illustrated the character and results of this maxim, that "might makes right," by the examples of Cortes and Pizarro; the cruelties practised upon the Indians in Jamaica and St. Domingo, Mexico and South America; the dismemberment of Poland by a Catharine and a Frederick; and the conduct of the English in the East Indies. But, said Mr. M. towards the conclusion of his remarks—let Georgia beware. Perhaps, amidst the nation, oppressed by wrong, and stung by injustice, some new Kosciusko may arise and animate his countrymen to make a last stand for their altars and their fire-sides; may lead them forth to the contest, and may, after one terrible struggle, cover the graves of their fathers with their own bleeding bodies. Even the Georgia militia may prove unequal, single handed, for the conflict. If so, and they should call upon Hercules—perhaps Hercules may not be there. In conclusion, Mr. M. referred to the sympathy excited in this country within a few years past, in behalf of the Greeks. The cry in their behalf sounded from one end of the continent to the other; every bosom thrilled. But what were the sufferings of the Greeks to the situation of the poor Indian, under American government. No Turkish Sultan or eastern despot can act so base a part, as that which now threatens to disgrace the page of American history. What, he asked, have the English Reviewers already said of you! What will they say of you, if you permit such baseness to be consummated! God Almighty will look down upon us, and cause some mighty mildew to pass over the land in which we dwell. Forbid it patriotism; forbid it justice; forbid it Heaven.

A memorial, drawn with ability, was then read by Mr. Blunt, and unanimously adopted by the meeting; with directions that copies of it be transmitted to both Houses of Congress.

Before the meeting adjourned, the following motion was passed:

"*Resolved*, That it be recommended to our fellow citizens in different parts of the country, to petition Congress on behalf of the Cherokees and other southern tribes of Indians, that they may be sustained in the undisturbed enjoyment of their national and social rights, and that the honor and good faith of this nation may be preserved."

MEETING IN BEHALF OF THE INDIANS IN PHILADELPHIA.—A large and respectable meeting was held in Philadelphia, on Monday afternoon, at the Franklin Institute, in pursuance of a public notice, to take into consideration the condition of the Indians within the bounds of the United States. Bishop White was called to the chair; and on taking his seat, expressed his sense of the deep importance of the subject on which the meeting were about to act: "that he did not consider himself disqualified by his clerical character from acting upon such an occasion, and that as a minister of the Gospel, he felt a peculiar propriety in rendering his assistance to remonstrate against measures, which, if carried into effect, we might reasonably fear would draw the retribution of heaven upon our nation." Messrs. Robert Vaux and Henry J. Williams were the secretaries. William M. Meredith, Esq. made the introductory speech, in which he took a view of the principal treaties entered into by the United States with the Indians of Georgia. He was followed by Thomas M. Petit, Esq., Professor Hare, Dr. Parrish, Edward Bettle, Thomas Earle, —— Fisher, Thomas Bradford, Jun., and Rev. Dr. Ely. A memorial to Congress was adopted, in which it was clearly proved that the United States and Georgia had constantly recognized the sovereignty of the Indian tribes within the latter state. The memorial, says the Chronicle, is a very able and interesting paper, and is understood to be written by Mr. Edward Bettle.—*Daily Adv.*

THE GREAT BOY AND LITTLE BOY,

OR GEORGIA AND THE INDIANS.

Our readers will pardon us for inserting the following free translation of a story in *Xenophon's Cyropedia*, extracted from the *History of Sandford and Merton;* as it has struck us as very apposite to the present subject [Georgia and the Indians.]

Cyrus was a little boy of very good dispositions. * * * * One evening, his father asked him what he had done, or learned that day. "Sir," said Cyrus "I was punished to-day for deciding unjustly."—"How so!" said his father.——*Cyrus.* "There was two boys, one of whom was a great, and the other a little boy. Now it happened that the little boy had a coat that was much too big for him: but the great boy had one that scarcely reached below his middle, and was too tight for him in every part; upon which, the great boy proposed to the little boy to change coats with him, "because then," said he, "we shall be both exactly fitted; for your coat is as much too big for you, as mine is too little for me." The little boy would not consent to the proposal; on which, the great boy took his coat away by force, and gave his own to the little boy in exchange. While they were disputing upon this subject, I chanced to pass by, and they agreed to make me judge of the affair. But I decided, that the little boy should keep the little coat, and the great boy the great one; for which judgment my master punished me."

"Why so?" said Cyrus's father; "was not the little coat most proper for the little boy, and the large coat for the great boy?" "Yes sir," answered Cyrus, "but my master told me, I was not made judge to examine which coat best fitted either of the boys, but to decide whether it was just that the great boy should take away the coat of the little one against bis consent: and therefore I decided unjustly, and deserved to be punished."

The States of Georgia and Alabama may be considered as the great boy: the Indians the little boy, and the lands which they own within what appear on the maps as the territories of those states, the great coat; and the lands beyond the Mississippi, to which the President recommends the Cherokees and all the other tribes of Indians to retire, as the little coat; and the government of the United States, stands in the position of Cyrus as the arbiter in the controversy. Georgia and Alabama say that these Indian lands would suit them very well: indeed that they cannot be comfortable without possessing those territories. The Indians only reply that the lands are their own, that they will not sell them or give them away, and that they do not choose to take the lands offered them beyond the Mississippi, and they call on the United States to protect them, invoking the national faith pledged to them in sixteen treaties. We trust that here the parallel ends, and that the United States will decide more justly than Cyrus.—*Christian Register.*

SECULAR SUMMARY.

COUNTERFEITERS.

Bowling Green, Ky. January 23.—It is ascertained that between Glasgow and Scottsville, near the line, between the counties of Allen and Barren, a shop was in operation to counterfeit the silver coin of the country. Some of the supposed party have been arrested and committed to await their trial in the circuit court. But all except one had given bail. The tools and implements, and many of the materials were found in possession of Hugh Brown of Allen. The type in the house of a Mr. Eitch of Barren, who was from home, and who is said to be the head workman. Hugh Brown, Amos J. Fisk, William K. Brown, and a Mr. Carrier were committed, and James Dalton sent to Barren to be tried. The tools, &c. were not all found, nor is it supposed that all the party are detected—further developments are expected.—*Public Adv.*

An affray took place in Lancaster, (Ky.) a few days since, between *John Miller* of that neighbourhood and a youth by the name of *Spraggins*, in which the latter was shot just above the abdomen in the left side. The ball was discharged from a rifle, at a few steps, and lodged in his body. The wound is said to be mortal, though the youth was not dead at our last information.—*Olive Branch.*

MURDER.

A fellow of the name of *Henry*, killed Mr. —— *Cain*, (brother of Mr. James Cain, of Bloomfield,) in Spencer county, Ky. on last week. The murder is of the most inhuman and atrocious character that has ever come so our knowledge.—*Bardstown Her. Jan.* 20.

ILLINOIS LANDS.

Vandalia, January 16.—The sales of the land of non-residents for taxes, closed on this day. The number of tracts offered was much smaller than usual, in consequence of the rise in value of Illinois lands, which induces the owners to be more punctual in the payment of the taxes, than they had been formerly.—For those that were offered, there was a great competition among the bidders. The lands in the bounty tract particularly, are in great demand. The country is rapidly settling; and the excellent quality of the soil, together with the healthfulness of that portion of our State, and its many natural advantages, offer inducements to emigrants of a very inviting character. Indeed, every part of Illinois seems to be rising into value and importance, and we may fairly calculate from what we see going on around us, that our increase of population from this time forward, will exceed every thing that has yet been experienced in the United States. Of all the Western States, the prospects of Illinois are now the fairest; no other State in the Union can boast of the same healthful and vigorous growth, nor can any look forward to such rapid advances to wealth and power as seem to be in reserve for us.—*Illinois Intelligencer.*

Execution of Lyons.—On Friday the 18th Dec. at Johnstown, in the presence of 2 or 10,000 spectators, the wretched Moses Lyons suffered death, for the murder of Sally Yarington, on the 10th ult. His confession states, that he was nearly 54 years old, being bred in Norwalk, Ct. where he married his first wife, who died eight years ago; soon after which he became *intemperate* and roving, married a second, and parted from her in abort two years. He left his third wife in six months, come to the town of Root last May, and lived with Mrs. Yarington as his house keeper. From his own statements, and the evidence adduced at his trial, it appears they both quarrelled and drank to excess; and the origin of the fatal deed for which he has paid the forfeiture of his life, is very naturally traced to *half a gallon of* WHISKEY purchased the day before!—*Little Falls Gazette.*

MISCELLANEOUS ITEMS.

Fatal effects of passion.—Recently, a woman in Northwich, Ct. displeased with a little girl, her step daughter, attempted to strike her with a brush which she had in her hand, but instead of the blow falling on the object of her vengeance, it alighted on the head of her own baby, which she carried on her arm, and that with such violence as to cause almost instantaneous death.

Georgia Slaves.—A law has just been enacted by the State of Georgia, which prohibits the teaching of any slave negro, or free person of color, to *read* or to *write*, either in written or printed characters, under penalty of fine, whipping, or imprisonment, at the discretion of the Court. Should a *white* person be engaged in so nefarious a transaction—for instance, should some benevolent lady undertake to teach a colored Sunday school—such person is liable to $500 fine and imprisonment in the common jail.

Universalism and Atheism.—Some of the most prominent Universalists in the country have recently avowed their attachment to the doctrines of Francis Wright, R. D. Owen & Co. In a late number of the Buffalo Patriot, we notice an advertisement of the Free Enquirer, by Mr. O. A. Brownson, in which he says:

"Mr. O. A. Brownson, known to the public as a Universalist preacher, and editor of the Gospel Advocate, has relinquished the charge of that paper, and as Corresponding Editor for the Free Enquirer, has opened for it an office, at Auburn, Cayuga county, N. Y. Mr. Brownson invites those of his former readers who love truth better than creeds to follow him to the Free Enquirer.

Mr. Barnett, a member of the Jamaica Legislature recently stated in a speech before that body, that there were 6,400 runaway slaves in the different parishes of the island, being two in every hundred. He proposed that a police of 320 effective men should be organized, to "put down this growing evil."

It is said in a Harrisburgh, Penn. paper, that Governor Shulze, during the time he was in office, pardoned 700 criminals.

It is a fact worthy of remark, that the present Governor of Kentucky, (Mr. Metcalf,) was bred a stone mason, and worked at his trade until he was elected a Representative in Congress. All his acquirements are the result of study during evenings, and after he had finished his day's labor.

It has been ascertained that out of 742 families, comprising a population of 5,310 souls, in Bullitt County, Kentucky, 430 were destitute of the Bible; of the 2,114 children in these families, only 160 were going to school; and in 60 families out of the 742, not one member of either could read.

Pawtucket, R. I.—We are informed, that in the happy attention to religion which has taken place in this town in the last summer, about one hundred persons have been added to the different churches.

The nomination of *Mr. Baldwin*, as a Justice of the Supreme Court of the U. S. was confirmed by the Senate—the two members from South Carolina only, voting in the negative.

There are in the present Congress of the United States 15 graduates of Yale College—7 of Dartmouth—5 of Brown—1 of Middlebury—2 of Williams—5 of Harvard—9 of Princeton—2 of Bowdoin— and 1 of Jefferson. This list does not profess to be complete.

Better late than never.—Married, on the 31st Dec. at the friends meeting house in Canterbury, Orange co. Samuel Seamen, aged 74, to Rhoda Reynolds, aged 70, both of that place.

MARRIED,

On the 21st inst. by the Rev. Mr. Holeman, Mr. PRESTON M. BROWN, of Fayette county, to Miss ELIZA JANE, daughter of William Geers of this town.

OBITUARY.

DIED—In Baton Rouge Louisiana, Jan. 8th, 1830, Mrs. LUCY GURLEY, wife of Hon. H. H. Gurley, aged 35

TO CORRESPONDENTS.

A communication from an esteemed correspondent was received some weeks ago signed "Kentucky." It was accidently mislaid, but shall appear next week.

We must request our correspondents to write in a manner that shall tax less severely our time and patience to decypher their meaning.

THE PEDOBAPTIST.

WE are authorised to say that this publication is discontinued. It is thought by the conductors of it, that the Presbyterian Advocate, which has been announced in this paper, will in some respects answer the purposes of that, and in many will be better adapted to the circumstances and wants of the religious community.

The first number of the PRESBYTERIAN ADVOCATE is in the press, and will be issued the last of next week.

SHELBY FEMALE ACADEMY.

THE sixth Session of this institution will commence on Monday, February 8th, 1830. Every exertion will be made for the improvement of those committed to our care. Our terms are, for the First Class, eight dollars per quarter, consisting of twelve weeks.—For the Second and Third Classes, six dollars each per quarter.—Lessons on the Piano $10 per quarter.—Drawing and painting eight dollars.

J. WARD.
A. W. CAMPBELL.

Lexington, Feb. 1. 1830.—3t.

LAFAYETTE SEMINARY
AND
YOUNG LADIES' BOARDING SCHOOL.

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

MUSTARD SEED
WANTED.

APPLY at the North East Corner of the public square, in Lexington, Ky. to

N. BURROWES.

Lexington, Feb. 1, 1830.

POETRY.

HINTS IN FAMILIAR VERSE ON THE CONDUCT OF RELIGIOUS CONTROVERSY.

(By Ralph Wardlaw.)

First, be sure that the object for which you contend
Is worth all the time and the labor you spend;
Since gifts are for profit, and life's but a span,
To waste them becomes not accountable man.

To the weight of your subject proportion your zeal,
Nor dignify trifles by solemn appeal;
With your aim to convince us, and not to confound,
To thoughts of a *grain* give not words of a *pound*.

While learning thyself at the Saviour's feet,
O! shun the dogmatical airs of conceit;
Forget not how little the wisest can know
In the twilight of heavenly science below;
The high *ipse-dixit*, infallible tone,
Is the right of the Pope and his council alone.

Let the merchant of wisdom, in age and in youth,
Have the balance of reason adjusted to truth;
In it let the arguments, honestly tried,
On that hand or this, without bias decide;
Let the pride of opinion, reluctant to own
Being found in a slip, to the world be thrown;
By the lover of truth be the feeling disdain'd,
Is it hard to lose error, that truth may be gain'd?

To conquerors the aim of ambition and pride,
Be yours to find truth, and by truth to abide,
Though truth should be found on your enemy's side.

When you quote an opponent, be candid & fair,
'Tis needful the more that the virtue's so rare.
Disjoint not his periods to answer your end,
Nor a word, nor a syllable, alter or bend.
I always suspect—*Latet anguis in herba,**
When a man does not quote my *ipsissima verba*†

Don't artfully censure unwary expressions,
And force, by the rack, unintended concessions:
Nor infer from his words what you know he disclaims,
Then with heresy brand him, and doom to the flames!

In your manner, let dignified firmness combine
With the lovely *Immanuel's* meekness divine.
No harsh bitter words—no contemptuous sneers—
No secret surmisings and half spoken fears—
No scurrilous railing or clamorous din—
No accents of oil while there's venom within;
The warfare of Hell to his enemies leave,
And name not his name, while his spirit you grieve;
But, fill'd with the wisdom that comes from above,
Let truth be maintain'd in the accents of love.

Let the thrice-holy book of instruction divine
All sacred be held from unhallowed design!
Who wrests from its end what Jehovah has given,
And props his own credit by forging on Heaven,
May dread the indignant rebukes of the Lord
Against all who deceitfully handle his word.
The words of a creature 'tis base to distort,
The cause even of God and of truth to support;
A name to his guilt, then, can language afford,
Who bends to his fancy the word of the Lord!

* A snake in the grass. † Precise words.

MISCELLANEOUS.

From Blackwood's Magazine for November.

TOM PAINE.

Extracts from the Notes of an Observer.

When Paine had fallen into disrepute, and was shunned by the more respectable of his friends on account of his drunken habits, he boarded in the house of one William C———, a farrier. This C. and I being acquainted, I had free access to his house, and frequently called to converse with Tom Paine. One evening he related the following anecdote.

During the slaughter of Robespierre, when every republican that the monster could get in his power was beheaded, Paine was cast into prison, and his name was on a list with nineteen who were ordered for execution the next morning. It was customary for the clerk of the tribunal to go round the cells at night, and put a cross with chalk on the back of the door of such of the prisoners as were ordered for the scaffold in the morning. When the executioner came with his guard to remove the victims, wherever a chalking was found, the inmate of the cell was taken forth and executed.

In these horrible shambles, there was a long gallery, having a row of cells on each side.—The passage was secure at each end, but the doors of the cells were left open, and sometimes the prisoners stepped into the rooms of one another for company. It happened on the night preceding the day appointed for the doom of Paine, that he had gone into his neighbor's cell, leaving his door open with its back to the wall. Just then the chalker came past, and being probably drunk, crossed the inside of the cell door. Next morning, when the guard came with an order to bring out the twenty victims, and finding only nineteen chalks, Paine being in bed and his door shut, they took a prisoner from the farther end of the gallery, and thus made up the requisite number.

About 48 hours after this atrocious deed, Robespierre was overthrown, and his own head chopped off, so that Paine was set at liberty, and made the best of his way to New-York.

I asked him what he thought of his almost miraculous escape. He said the FATES had ordained he was not then to die. Says I, "Mr paine, I'll tell you what I think: you know you have written and spoken much against what we call the religion of the bible; you have highly extolled the perfectibility of human reason when left to its own guidance, unshackled by priestcraft and superstition. The God in whom you live, move, and have your being, has spared your life that you might give to the world a living comment on your doctrines.—You now show what human nature is when left to itself. Here you sit, in an obscure and comfortless dwelling, stifled with snuff and stupified with brandy—you who were once the companion of Washington, of Jay, and of Hamilton. Every good man has deserted you; and even Deists, that have any regard for decency, cross the street to avoid you."

He was then the most disgusting human being that could any where be met with. Intemperance had bloated his countenance beyond description. A few of his disciples who had stuck to him through good report and bad report, to hide him from the abhorrence of mankind, had him conveyed to N. Rochelle, where they supplied him with brandy until it burned up his liver. But this man, beastly as he was in appearance, and dreadful in principle, still retained something of humanity within the depravity of his heart, like the gem in the head of the odious toad. The man who suffered death in his stead left a widow, with two young children, in poor circumstances. Paine brought them all with him to New-York, supplied them while he lived, and left them the most part of his property when he died. The widow and children lived in apartments in the city by themselves. I saw them often, but never saw Paine in their company; and I am well assured, and believe, that his conduct towards them was disinterested and honorable.

G. T.

TEMPERATE DRINKERS!

Extract from Dr. Moultrie's letter to a committee of the Columbia Temperance Society.

"I know of no enemy to domestic bliss, comparable to this. Its most dangerons feature, is its apparent innocence, at first. I consider the peace of no family to be secure, so long as the use of distilled spirits is the popular drink of a community. All are interested in its exclusion, if not for themselves, at least for those whom perhaps they do not know as well as themselves. But where is the individual, at all given to its use, who can venture to predict his entire immunity from its danger? Who that has ever been subdued by it, can, from his sad experience, recall the moment when he became its slave? Who that is now wretched in his captivity, is half conscious of his chains and his misery? Who knows where to stop? where, in his own case, the line of demarkation is drawn? or is willing to accept the opinion of another? or is sure that it will be given in time, even where duty or friendship urges to its deliverance? Were it not that the *moderate* use of it by the *temperate* is tolerated in society, the vice of intemperance would be unknown. The evil therefore lies with them. They are the corrupters of the morals, and the destroyers of the peace and prosperity of the community. The "proximate cause" of drunkenness is *temperance*. The instigators to intemperance are the *sober*, who, for the gratification of a minute, pay a bounty to the vice. The tempters to the sin, are those who use it in moderation. It subsists upon the *temperate*. Its victims are among them. They cause it—they support it—they propagate it—they subscribe to it privately, publicly, by compact, and by personal contribution. The remedy must therefore be applied to the source of the evil. The efforts of your society, it appears to me, ought to be aimed at them.—And he shall truly deserve to wear the civic wreath, who shall be so fortunate as to point out the means, by which the *temperate* in the land can be brought to a final, if not a consentaneous determination to relinquish the use of it."

Warning for Temperate Drinkers.

A correspondent of the Rochester Observer, under date of Pittsford, Nov. 23, says:

"Our minister yesterday broke ground on the subject of Temperance.—But though the preacher was truly eloquent, yet there was one in the assembly who, though mute as the grave, spoke in a language far more touching than his. It was a female—the wretched wife of an intemperate husband.

When the man of God came to speak of the distress caused by drunkenness, and portrayed the miseries of a tender mother, surrounded by her half-naked, half starved and helpless offspring, begging in vain for bread, she saw in his description, the picture of her own wretchedness. It was too much—tears rushed to her eyes, and she seemed overwhelmed in grief.

Never were my feelings more sensibly moved. I knew her condition. I pondered the means by which it had been occasioned, and trembled at the thought, that perhaps my own "*temperate drinking*" was one of the tributary streams to her tide of woe. Indeed I remembered, and it came like an arrow to my heart, that her miserable husband, once being reproved for sipping at the fatal bowl, replied, by way of excuse. "*Mr. —— takes a little occasionally, and may not I?*"

Intemperance and Crime.—The chaplain of the Auburn Prison furnishes the following, as the result of an examination of the convicts discharged during the last four years:

In 1826, of 94 discharged,	35	intemperate.	
1827, " 77	"	38	"
1828, " 125	"	75	"
1829, " 95	"	63	"
391		211,	average about 54 per cent.

The above facts are for the consideration of all who can think and reason. If more than half the crime in the land is the fruit of intemperance, is it not time to encourage Temperance Societies?

Spontaneous Combustion.—A woman, the property of Mrs. Ann Smith, of this place, was burned to death on Friday night last. The circumstances of the case are such as to lead some of our Physicians to the opinion that this was a case of spontaneous combustion, the woman having for a length of time been in the habit of intemperance. She was in her senses when the Doctor was called in, and persisted in saying she was not on fire, but she felt a dreadful burning at the bottom of her stomach, and begged for something to relieve the pain. We understand that she was so badly burnt that her intestines fell out before she died.—*Willmington paper, Dec. 22.*

DRESS INDICATIVE OF CHARACTER.

Were a circle of ladies from the higher walks of life just rising from bowing upon their knees around the altar of the meek and lowly Jesus, where their souls had been penetrated with a sense of his amazing love in dying for them, and where the strictness, the self-denial, the exceeding purity of the religion which they profess had been evidently set before their eyes—to be solemnly addressed on the subject of sinful extravagance in dress, I feel confident that a very deep sensation would be produced. What! can no difference be discerned between these separated, ransomed, and sealed servants of the Lord, and their gay companions who remain behind or have left the church? What! Has it never struck this delicately sensitive and remarkably judicious little circle, how strange it must seem to the minister to be almost forced from his proper station, and hindered from taking the usual circuit with the consecrated elements, by towering ornaments and nodding plumes? Can it be that they have never asked themselves how it must have struck a stranger to have heard in the epistle, "Let the women adorn themselves in modest apparel, with shame facedness and sobriety, not with broidered hair, of gold, or pearls, or costly array," and immediately afterwards to have seen all the professors of godliness crowd forward with great apparent sincerity and devotion, bedecked far more exceptionably than those whom the apostle had censured? Strange—strange infatuation and blindness of some of the very best people who are to be found upon the face of the earth.

How are we to account for this? Why by saying that the tyrant custom has held them all their lives in bondage—not only exacting care and expense, and endless trouble at their hands; but also absolutely so blinding their eyes and hardening their hearts that they have never yet perceived or felt the truth of God, on this momentous subject of practical consistency and duty.

Another cause may be the sinful negligence of ministers and pious parents in not holding up the scriptural standard, and insisting that plain, simple, chaste, tasteful, modest apparel, is as much an enjoined duty as the observance of the Lord's day.

But the great cause is to be sought in the pride of the sinful heart. Fondness for show, ornament, brilliant appearance, and the love of distinction and applause, are natural to the depraved heart, and, O! horrid perversion of what is called education! they are sedulously, steadily, and universally, instilled into the hearts of the young, and especially of young women, until not the wishes of parents, not the imperious mandates of necessity,—no, not even the obligations of religion, can bring the absurd, paltry, selfish, and odious passion, under proper control.

How would a Christian dress at a funeral, when not attending as a mourner? How would she dress, if she seriously considered the subject, when kneeling like the penitent Mary at the very feet of the Lord Jesus Christ? How would she dress if expected to meet Him personally in the house of prayer? Surely it is not too much to say that thus should she always dress! —*Philadelphia Recorder.*

The Infidelity of the Age.—The infidelity of the age is not like that which once arose, with daring front, and lifting high its arm, railed out aloud its blasphemies against Jehovah, threatening, by its own might, to exterminate from earth every vestige of christianity. When the walls of Zion thus were stormed, there were not wanting men, who, girt with armor of etheriel temper, stood ready to repel the rude attack. They acted well their part. But now infidelity has changed its position, and its aspect has assumed the name and the garb of christianity, has entered into the sanctuary, has taken into its hand the book of God, with the contents of which it has become familiar, and with ingenuity more than human, has diverted the precepts of truth from their real intent, and has clothed error in a form that seems to be divine.

This is an infidelity, which in its external aspect is very amiable. It calls forth respect, by the apparent candour, and the liberality of its spirit. It challenges no open opposition. It is wily and ingenious, and difficult of attack. It glories in the pride of learning, in its lofty fellowship with the style, the spirit, and the genius of ancient Prophets and Apostles; and while its principles are all congenial with its own depraved feelings, like the arch tempter of our Saviour, it relies for the success of its argument upon its appeal to the authority of God himself.—*Amer. Bap. Magazine,*

Correcting Children.—It is the mark of a serious correction when the parent is afflicted as much as the child is corrected; that is a true paternal spirit; and I must tell you there are a great many teaching circumstanses in a serious father's correcting a child. When he is calling the child to an account for its offences, how naturally does it occur, that if God should thus enter into judgment with us all, what would be our portion! When he corrects, he remembers, how God's correction is less than our iniquity deserves. When the child stretches out his hands for forgiveness, how just an emblem is it of our penitent application to God for mercy! I know nothing so fruitful of profitable meditation, as the authority of a father in correcting, and his compassion in forbearing his child. The reluctance of mind with which we correct our children, the joy we have to find them innocent when we fear them guilty,— alas, when passion intervenes, all this is lost; the end is destroyed; the child suffers in vain; the parent sins, and the benefit of correction is entirely lost.—*Fam. Ins.*

Conscience makes Cowards of us all.—A boy belonging to a chimney sweeper at Louth, taking his usual rounds in the country, called at a farm house late in the evening; but it not being convenient to employ him till the morning following, the farmer informed him he might, if he thought proper, sleep in his barn, which he readily agreed to. He accordingly made himself a comfortable bed among the straw, and went to rest. Sometime in the night, he was awakened by two men entering the barn with a lantern and candle, and each of them had a sack; he immediately supposing they were not about their lawful business, lay still to watch their motions, when they began to consult how they might place the light till they had filled their sacks from the corn heap. Seeing they were at a loss how to proceed, he crept softly from his couch, and with an audible voice, said, "Gentlemen, I'll hold the candle." Turning suddenly, they beheld the knight of the brush, in his sable robes, and supposing him to be a messenger from the infernal regions, threw down their sacks and lanterns, and immediately decamped.

A singular thief and murderer was hanged lately in Calcutta. He was a great swimmer, and could remain very long under water.—Relying on these qualities, he would get into the palisadoed enclosures where the Indian women bathe; he would seize upon some one among them unseen by the others, drown her and take her jewels, which even in bathing an Indian woman does not leave off—the others seeing their companion disappear, supposed her carried off by a crocadile.

On books and reading.——The majority of readers ramble through books as post boys ride through the towns—merely for despatch; and when they arrive at the end, can tell you as little of the contents as those who carry the mails can of the letters inclosed in them. The former, perhaps, will relate how many pages they have read, and the latter how miles they have ridden? but if you want any further information, you must seek it elsewhere, or go without it altogether.

NOTICE.

THE Treasurer's of all the Auxiliary Societies to the Board of Missions of the General Assembly of the Presbyterian Church, organized in the Sessions of the Churches recently visited by the subscriber are requested to prepare and forward as soon as practicable full and accurate lists of all the subscribers obtained, in connection with the sums annexed to their respective names, to the Treasurer of the Board, SOLOMON ALLEN, Esq. No. 18, South Third St. *Philadelphia.*

SIMEON H. CRANE.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.
English Grammar and Geography $10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity, $15
Geometry, Algebra, Natural Philosophy, &c. 15
Latin and Greek Languages 25
Latin without the Greek, together with other branches 20

The subscribers are well apprized of the common and intense anxiety of parents to become well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*
A. S. HOUSWLY, *Principal of the Reading & Writing Department.*
January, 1830.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,

Harrodsburg, Kentucky,

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

NEW MILLENARY STORE.

THE Subscriber having commenced the MILLENARY BUSINESS, in the house of her father near the corner of Short and Market Street, she respectfuly offers her services to the Ladies of Lexington and its vicinity. She hopes from her variety of fashionable and fancy articles, her knowledge of the business, her exertions to please, to merit a liberal share of patronage. There will be kept constantly on hand specimens of the latest Eastern fashions. ANN NORTH.

Mrs. NORTH has on hand, and will continue to keep an assortment of Ladies' and Gentlemen's fancy silk and twist buttons.

Lexington, Dec. 25—26-3t.

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*** All communications must be post paid